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Of the Church—By the Church—For the Church

Luther League Review

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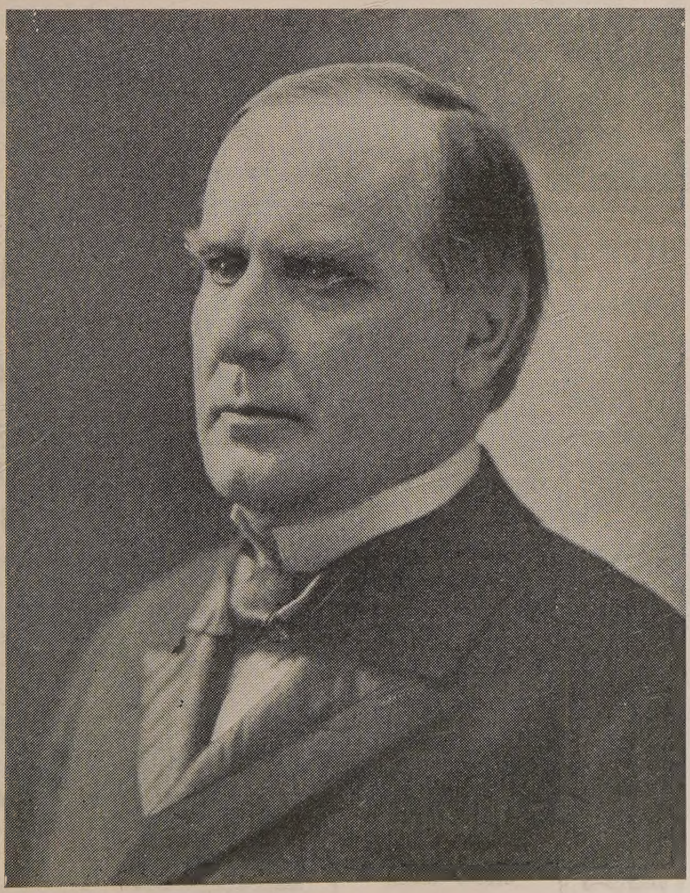

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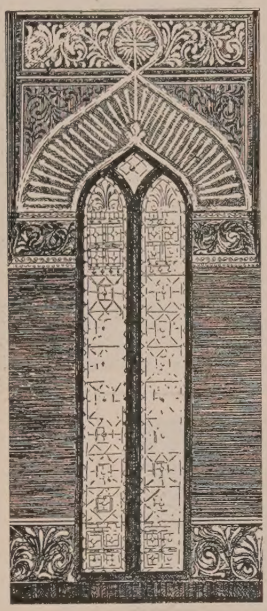

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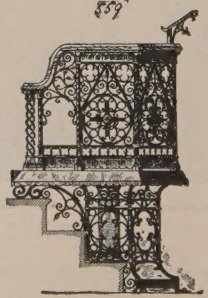

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Of the Church—By the Church—For the Church

Luther League Review

Northwestern College

Of Fergus Falls

WE are pleased to present to our readers a view of the new Lutheran college recently erected at Fergus Falls, Minn., and which is owned and controlled by a corporation, all of whom are members of the Evangelical Lutheran Augustana Synod.

The site, consisting of 3 acres situated on a hill about 3½ miles from the center of city, was donated by Hon. J. B. Cutter.

The formal opening took place on January 3 last. At the annual meeting, January 29, Prof. A. C. Youngdahl was called as permanent principal, and it was also decided to add a commercial department this fall. During the first two terms of the school the total enrollment was 65. The great event since the opening was the formal dedication, which took place May 28, 29.

On this occasion Dr. J. S. Carlson, of the State University, delivered an instructive address on the subject, "Education—Its Nature and Value."

Thus another Lutheran school, particularly for the large and growing population of our denomination in the West, is launched to receive the youth of our Church.

A True History

By Mrs. Mac N. Kaehler

THIRTY years ago five women in a country parish agreed to meet once a week to pray, study and work for missions. All were heavily burdened with duties of farmers' wives and mothers of large families and none was very young. Their homes were more than a mile apart, there were no trolley lines, and bicycles had not been invented, yet with few exceptions through summer heat and winter storms these women contrived to meet at one home or another for an hour each week.

"A penny a week and a prayer" was their motto. They prayed, brokenly at first, one read aloud the missionary news, while the others sewed or quilted for some Indian or negro school. Little by little their interest grew, their prayer became more earnest, their faithful work found appreciation. Their offerings were small, but represented much self-denial. One placed a pasteboard box on her mantel for contributions. A fair little daughter had gone to the heavenly home, and the mother felt that she must send to some heathen daughter word of the blessed Christ who had sustained her dear child through terrible suffering and given her triumphant death. We never missed the dimes and nickels dropped into that box, and were astonished to find, at the end of the year, that it contained $20—enough to educate a dark skinned "Amanda" in Corisco.

Correspondence with home missionaries told the need on our frontier, and many a box of plain clothing and warm bedding found its way to the front.

In a mission chapel in the heart of Mormondom an aged woman sat in front of an eastern traveler. Imagine how the traveler was stirred to recognize an old fashioned padded hood of her mother's on the head of the almost friendless "gentile" who had been made comfortable by the missionary to whom a box had gone. In a lonely grave in India sleeps a little lad whose life was made glad by the knowledge of the Saviour. A year's offerings from this little society gave him his beloved teacher.

Mexico heard of them when brave Miss Rankin took Bibles they had paid for into the very jaws of Romanism. Brazil is less superstitious by reason of their "mites." Persia, China, the Islands of the Sea testify that the little leaven had begun to leaven a large lump. The ripple set in motion by God's grace, in those faithful women's hearts had touched Dakota and Florida, Armenia and Arabia. The women of other churches organized for similar work, and finally banded together as a Synodical Society.

Missionaries coming to near-by cities heard of the "banner society" of the Synod, its gifts so far outweighing its numbers, and they came to encourage and take courage. Sons and daughters grew to realize the blessedness of mission work. Japan has had for years a teacher, evangelist and translator whose mother was one of the five founders of the society and afterward president of the Synodical Society. His noble wife lived but a short time in great suffering in the flowery kingdom, yet native Christians and fellow missionaries are wont to say that she did more for Christ in her sick room than many another could do in years of service. Three daughters of founders of the society have found their life work as wives of ministers in home churches. A neighboring sister went to San Francisco as matron of a rescue school for Chinese girls, and before her lamented death she had saved from a far worse fate than death 700 little Chinese women. Not only is the Church below thrilled with the record of her patient courage, but mention of it is made among the redeemed.

Facing hardships, cholera and semi-persecution, a "pioneer white woman" on the Island of Hainan, lives another of our valley women with her husband, doing faithful work for the Master.

A great gain strikes an observer. Visiting after 30 years in this valley one finds gray-haired, bright-eyed women, farmers' wives and widows, whose conversation is not of pitiful trifles or neighbors' foibles, but touches eagerly the politics of Europe, the outlook of Christ's kingdom in Russia and Turkey, in Alaska and South America. They are above the average in intelligence. Their homes are no less beautiful, "times have been hard," but they have prospered. Their grandchildren are about them. There has been no stagnation there. They still give an afternoon a week to prayer, study and work for missions.

Our mountains and valleys and villages are full of such sturdy stock, women who will quickly and gladly respond to the call to work for Christ.

The Four Holy Duties

Of Young People

By Miss Lillian Frick

THE subject of this paper may present an entirely new idea to many. The question is, have you ever considered yourself under any obligation whatsoever to the Church? The majority of young people, I fear, are only related to it in so far as to be the recipient of favors. The thought of doing something for the Church does not occur to them, or, if it does, they have wrong ideas about what ought to be done, and consequently do more harm than good.

It will be a grateful undertaking to point out just what these duties are and of what they consist if any one is thereby enabled to become a more useful member of the Church.

Every member of a family has his or her particular duty to perform so that domestic affairs may move on smoothly. Just so does every individual in the Christian Church have his or her part to fulfill in maintaining the same. Young people form a majority in the membership of a congregation. The working force, therefore, would be very small if they were not included.

I. Their chief duty is to be present at Church services—*i. e.*, morning and evening worship and midweek vespers.

Luther would impress upon us that we are not to despise God's Word or the preaching of the Gospel, and are we not doing this when we disregard the appeal of the open Church? Christians must live in the atmosphere of God's presence if they expect to grow in grace. It is in those places that are specially set apart for God that we think of Him as dwelling in pre-eminent fullness and glory. Therefore, to get nearest to God, and be in constant communion with Him, we must go to Church.

On festival occasions we hear about home and foreign mission work, and sometimes the Church's representatives of these important fields visit us and give us such insight into the work as only they can who are personally acquainted with it.

We think of the church building as a sacred and holy place. A devout worshiper enters it with a reverent manner, spends some time in silent prayer, listens carefully and watchfully to the sermon, and goes home fully prepared to live in harmony with the teachings of God's Word.

There may be strangers at the service. It is a gracious act to see that they are provided with a church book, and, at the close of the service, strangers ought to be introduced to such church members as are near, and also to the pastor.

Our order of service is specially adapted to attract the young people. It gives them abundant opportunity to take part in praising God with both heart and voices.

Too much cannot be said about the evil influence of poor or indifferent churchgoers. The persons who come only on special invitation are of this class, the most discouraging of all. Large numbers of young people drift away as soon as they are confirmed. Some appear at long intervals. Others never again. Can we not influence these brothers, sisters and friends? We meet them at parties, concert recitals, and at various other social gatherings. We may spend an evening at their homes, enjoying their hospitality. As the friendship grows stronger, there is no reason why the question of church attendance might not be broached. You need not be ashamed to talk of your religion, for, if you are, it cannot be of the right kind. If it is of value to you, how can you bear to see your friends perishing for lack of it? Evidently you are neglecting a most important duty if you do not exert an influence for good on your daily companions. We do not claim that regular attendance is the all important factor in the way of salvation, but it certainly is most prominent, since the other duties depend upon it and are of little value except when connected with it. Faith in Christ languishes and dies if it is not nourished by the continual reading and hearing of God's Word.

II. The Church has also material claims on her young people. She expects their financial aid. This is generally acknowledged, but, sad to relate, many and various are the ways of satisfying it. The words of Holy Scripture tell us very clearly how to give: "Every man according as he purposeth in his heart, so let him give; not grudgingly nor of necessity, for God loveth a cheerful giver."

It is not so easy for young people to decide what or how much to give. Few are rich in this world's goods. The majority are dependent on the slim earnings of a work in which they are still inexperienced. A conscientious person will worry about the small contribution he gives and seek to enlarge it. Here is just where the border line between right and wrong giving is reached. Not to speak of the wrong methods resorted to, there are several good ways of giving

which can easily be followed by those whose means are limited. One is to lay aside a definite portion of your means, one-tenth or one-fifth, one-third or one-half. This is a method especially well adapted to the economical, the hard working, and the poor, and their contributions would be largely increased if it were generally practiced. Another good and excellent way is to give to God as much as we spend on ourselves. Perhaps the one least followed is to limit expenditures to a certain sum and give the rest of the income to the Lord.

If you have followed any of these methods and still failed to enlarge your offerings, be content. No one can ever cancel his obligations to God. It is the spirit lying back of the gift which makes the smallest and largest gifts alike acceptable.

Supporting the Church means not only the particular congregation that you belong to, but the Church at large. It includes all the various branches of church work, such as foreign missions and other benevolent and charitable enterprises, also educational institutions. As a rule offerings are made during the year for these purposes, and there is no reason why you cannot look ahead and have something put aside for each one. Do not despise a small offering. Get into the habit of giving to all these interests. Then, as you gradually make your way in business, increase your gifts proportionately.

It is a sad state of affairs when young people persuade themselves that they are unable to give to certain causes, when their constant attendance at concerts and places of amusement, their well dressed and often overdressed appearance, shows that they have plenty of money to spend when the object is a worthy one in their eyes—namely, themselves.

III. Besides attending church and supporting it financially, there is also the necessary duty of giving our personal assistance in carrying on the work of the Church. It is commendable in us, as members of the Lutheran Church, to entertain charity and kindly feelings for members of other denominations. In fact, such tolerance is a mark of true Christianity. We are soldiers in the common cause of fighting sin, and disagreement would only do much harm to the common cause. But, while exercising charity toward every other denomination, let us stand firmly for the principles of our own doctrine and be ready to defend them against the attacks of our enemies. The Church has a right to expect our sincere and unwavering loyalty.

All who are sensible of this feeling will desire to put it into practice. Young people are naturally impulsive, and there is consequently much misdirected energy which, if guided into the right channels, would prove as much of a blessing as it often proves a hindrance. Mrs. Browning says:

"Life means, be sure, both heart and head,
Both active, both complete, and both in earnest.
Men and women make this world as head and heart make human life.
Work, man, work, woman, since there is work to do."

Our church building is a sacred place. All work done in it should be in harmony with the Word of God. At no time or occasion should it be used for a worldly or financial purpose. Pastors should endeavor to fix this in the minds of young people, and they in turn ought to uphold and encourage him in this matter. If the question, "What would Jesus do? were applied to money making schemes in common use in the Church, would they stand the test? The ideal state of affairs, as portrayed in Sheldon's book, entitled "In His Steps," would in part be realized.

The correct training of young people begins in the lowest class in Sunday school. Children are pleased and hopeful when they are told that we expect them to be Sunday school teachers when they grow up. As they advance, until they reach the highest grades, the ideas of some of the boys to become Sunday school secretary or treasurer and Sunday school teachers, the ideas of the girls to become teachers and members of the Luther League materialize. Such as have voices and have a love for music join the choir. Who has ever heard of a Sunday school that has enough teachers? If the people who consider themselves too grown-up or too cultured would give it the benefit of their education, there would doubtless be a surplus.

One of the greatest and most neglected fields of labor is that of parish visiting. For one that would consent to do it, there are 20 who prefer something else, and why? It is not necessary to gossip. There is a sick person to be visited. A little fruit, a few flowers, or some reading matter is most acceptable. The call ought to be short. There are news of the church circle, Sunday and week day meetings, not forgetting a few sympathetic words, and you have dispatched your duty. This is the sphere for those who have leisure afternoons.

Have we ever thought of the power that lies back of our labor for the Church? Do we imagine that it is solely on account of our own exertions that success is to crown our efforts? If this is our belief, we are basing our work on a poor foundation, and it will not last. The most successful servant of God is he who trusts implicitly in Him,

and who never undertakes anything, be it great or small, unless he has first sought His will. This he does through prayer, or by speaking to God in thoughts and words. This is the fourth, and last, of the holy duties of young people that I will mention:

IV. A humble and a believing heart will alone make the prayer acceptable, for there is no merit or worthiness in any one. If our prayers are not answered as we expect, it may be that we have asked for that which is wrong or selfish. God will not heed the prayers of the selfish. Our only prayer is often, Bless me, my Father. Sometimes those things that we most desired disappoint us greatly.

"I think God sometimes sends what we have cried for,
Year after year in vain,
To prove to us how poor the things we've sighed for,
And how beset with pain.

"The human heart can know no greater trial
Than comes with this confession,
That the continued sorrow of denial
Was better than possession.

"We are like children in our poor unreason,
As we reach after joys
That, at the best, can please but for a season,
And they are broken toys."

No, we are not to be selfish in our prayers, even when limiting them to ourselves as Church members, or to the members and work of our own church. We are to pray for all that will make us better and wiser to do God's will in all the various phases of His work, and to whatever country His work may extend.

It is necessary to pray for the Sunday school teacher. A great responsibility lies upon him. The souls of many are in his care. Some scholars are ready and anxious to be taught, but there are always some upon whom the words of the teacher seem to have no effect. There are numerous other burdens under which a teacher must often grow disheartened if he had not the knowledge that others are also interceding in his behalf with the Father, who is powerful to order all things aright.

The officers of the church and Sunday school and of the societies in the church have certain duties to perform. It is right to pray that they may be given wisdom and discretion to perform them in a careful and judicious way, that they may always work in the best interests of the church, and that their lives may show that they are working for the Master.

The pastor has cares and trials which necessarily arise from his position of sympathizer and minister to sick souls. There are persons who are always ready to criticise his every action. If they would uphold him in the good he does, and earnestly and unceasingly ask God to endow him with more wisdom, there would be much good resulting to himself, and through him as a member, to the Church.

If members of a church see faults in others, it is not their duty to confide in some one else. Earthly advice is at best very imperfect, and earthly judgment is often marred by prejudice and malice. A very small cause may lead to strife and confusion in church, where it is entirely out of place. Each member had better confide at once in the One who is able to cause every one to dwell together in peace and harmony.

Foreign missionaries are constantly making appeals for the prayers of those Christians who live in this country. There is no field in the Church where the results of labor expended are often so long to wait for. Surely this appeal will not go unanswered.

In starting new work like a hospital, an orphanage, a deaconess home, a theological seminary, and the successful carrying on of the same, there are only limited numbers who can do the actual work, but there should be no limit to those who help with their prayers.

Prayer is, in fact, the duty that surrounds all the others like a halo. Without its presence we can be sure that the divine sanction does not rest upon us or our work. The ideal Christian is he who begins, perseveres, and ends with prayer.

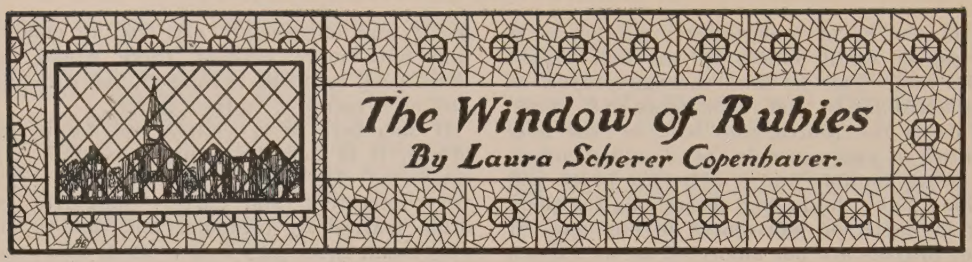
These, then, are the four holy duties of young Christians—attendance on divine worship, giving to the Church, personal service, and prayer.

A Good Conscience

The testimony of a good conscience will make the comforts of heaven descend upon man's weary head, like a refreshing dew or shower upon a parched land. It will give him lively interests and secret anticipations of approaching joy; it will bid his soul go out of the body undauntedly, and lift up his head with confidence before saints and angels. The comfort which it conveys is greater than the capacities of mortality can appreciate, mighty and unspeakable, and not to be understood till it is felt.

Be Ye Steadfast

Wabbling or vacillation always indicates weakness of character, inefficiency. Men with backbone, nerve, grit, do not wabble. They are not afraid to look a king in the face. Though they may not own a dollar, they at least own themselves, and are not afraid to stand erect.—*Success.*



The Window of Rubies

By Laura Scherer Copenhaver.

CHAPTER V

The End of the Rainbow

"The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children."—DAVID.

I HAVE had another glimpse into the unfathomable region of deceit in the bottom of my heart!

Philip has been taking me to lectures and concerts, to his rooms, and to visit his sick, and I have fancied that I have been making great strides toward learning to love better things.

Now, I know that the only thing I have been making great strides in has been in learning to love Philip. I have been assuring myself that Philip is in love with Margaret, but I have all the time believed that he was in love with me.

Even now, after he has told me all about how he adores Margaret, I catch myself thinking about him; fancying how Margaret will help him in his work; picturing to myself how happy they will be, learning more about God every day.

Auntie's mind is set at rest, however, about Mr. Phelps. I have told her how I detest myself for being proud of his visits and his compliments. I have had a "flash-light exposure" of him, which has shown me all at once the dark places that used to be visible only now and then.

The exquisite miniatures that have made him famous are really done by his sister from his portraits. Nobody knows anything about her, except that she keeps house for Mr. Phelps, and never goes anywhere. It was auntie who ferreted out the fact that he has been imposing on our public by pretending to do work that he never touches.

I don't know how she ever plucked up courage to charge him with this shameless deception, but she did, in my presence. He replied:

"My sister could not endure publicity. I have simply yielded to her wishes in the matter."

I have been wondering whether if I had never learned this, I should have gone on believing in the intensity of his poetic nature, and in the versatility of his genius. I think that as soon as I began to compare him with Philip I discovered how little there is about him to admire.

Shall I go on forever comparing all men with Philip? I hereby acknowledge at once and forever that there is no other man like him.

But I shall stop loving him or thinking about him—at once. I shall not dilly-dally along as I have been doing, until he is Margaret's husband.

He has taught me that I can never be really content until I throw my soul into some work that is worth doing.

There are so many great things to be done by women. I have been thinking of the Deaconess work, the foreign mission field and the kindergarten.

It is difficult to decide, but I am strongly drawn to the kindergarten work. I have had a talk with auntie, and she says that it will be a pleasure to have me stay here with her and study in the city.

But we are agreed that before making so important a decision I ought to consult father. So it is arranged that I am to go home.

* * * * * * * * * * * * *

I wonder how many girls have become suddenly acquainted with their fathers, as I have done.

I had a long talk with father about my new ideas, and I concluded with an enthusiastic presentation of my plan for taking up the kindergarten work. I expected him to smile indulgently, as he always does when I grow eloquent over a new idea, but he took my face between his hands and kissed me. His eyes were grave as he said slowly:

"The choice of a life work is far too serious a matter to be decided by the state of feelings resulting from a momentary disappointment. I do not think, Nellie, that you are really a lover of children to the extent to which you have been representing yourself. If, however, the kindergarten work is the work of your maturer choice, I

shall be glad for you to fit yourself for it."

I was angry. I was impertinent. I was suddenly aware that I was miserable, and all because what he had said had given me another good look at that hotbed of horrid weeds—the bottom of my heart. This is just what it will always be in spite of the fact that every now and then I fancy that I have turned it into a garden of ever-blooming roses.

My imagination had been at work coloring up a fascinating picture of myself a kindergarten teacher in Philip's congregation, with all the children adoring me, while my angelic goodness, unfailing sweetness and brilliant pedagogical success should convince Philip how far wrong he was when he thought me vain and worldly. This miserable phantasmagoria it remained for father to expose to me.

The fact is that I never could be persuaded even to take the infant class in Sunday school, and that I am hardly acquainted with my small brothers and sisters at home. It is not strange that father should understand me so far, but what did he mean by a "momentary disappointment?" Perhaps auntie has written him about Mr. Phelps.

It is true that I told father that I had quite made up my mind never to marry, but I never mentioned Philip.

I was really so indignant because father had understood me better than I had known myself that I felt that the air indoors was stifling. I put on my hat and went out. I chose the walk out over the old bridge and along the river. Philip and I went that way oftenest last summer.

The wild cherry trees were in bloom and the cliffs were full of anemones.

I was reaching up to gather a spray of white blossoms, trying not to shatter the petals, when I looked up and saw Philip coming down the little path.

I had heard that they were expecting him at home for a few weeks, before he goes away again to take up his work for the summer.

I went on tugging at the branch. All the petals were off. He broke another spray and handed it to me without saying a word.

Then he held out his hand and I gave him mine—cold in the warm spring air.

There was a look in his eyes that sent all the blood to my heart.

"Teach me how to make love seriously," he said, and there was a queer tremble in his voice.

"Has she refused you?" I managed to inquire.

"I haven't asked her."

"Then you are not really in love."

"Not with Miss Steinwanger."

"Not with anybody."

"I am in love with you, Nellie, as I have always been."

We had walked down to the creek and stood with our feet trampling the violets, looking into the water. A moment before it had been dark. As Philip stood looking at me a gust of wind swept down a shower of white petals, and where they floated off a sudden burst of sunshine showed me the wavering outlines of our two figures in the water.

"Why did you pretend to be in love with Margaret?" I said, gazing more intently into the water.

"I never pretended. I was talking about you all the time, and I thought that you understood and pretended to believe that it was Margaret to spare my feelings. It is only lately that I have dared to hope that you might really believe what you said."

"What made you hope?"

"I don't know. I had no right to. It is much easier to hope when I am away from you than when I am with you."

"Philip," I said, looking at him at last, "I really have no knack at getting along with children. I should never be able to teach the infant class in your congregation."

"I would not, under any consideration, have my wife take the infant class away from Miss Pollops. She would be heart-broken if she had to give it up. If that is all that is in your way——"

"But it is not, I have only begun. I am always deceiving myself about things."

"I like that. You will exercise your talent for deception on yourself instead of on your husband. None of these things have anything to do with it. Do you love me, Nellie?"

"I should love to help you with your sermons."

"Help me with my sermons?"

"Hunt up illustrations for you, you know, and keep your pens or your typewriter in order, and tell you when you preached over the people's heads."

"Does that mean that you love my work, and not me?"

"Wait until you are away from me, and then you may hope."

"I want to know now, Nellie. I have waited—away from you."

"Philip, I am not worthy to be your wife. But there is one thing I am sure of; there is nothing I shall pray for more than that God will make me strong to help you. I am selfish and vain, and you ought to have chosen Margaret, but—I love you."

"I thank God for you, Nellie," Philip said, and then, after a moment, we turned and walked home in the twilight.

Everybody we met shook hands with Philip. They were all glad to see him back, and I thought how strange it was that I was not envious because everybody had missed Philip, while only a very few people had missed me.

Philip and I went once together to hunt for the end of the rainbow, and when we came back home, tired and disgusted, we found it in our yard.

That is what I have been doing—trying to seize with my two hands the bright-hued arch of joy, chasing it into a far country, and coming back to find it here, at home.

(To be continued.)

The Angel's Interest in Man's Salvation

There is joy in the presence of the angels of God over one sinner that repenteth, declared Jesus. At creation's morn they sang the cradle song of the world; at Christ's birth they heralded His mission of love for peace and good will toward men in the sublimest hymn of the ages; and at Christ's second advent, when that mission of love shall be consummated in the completion of salvation, we may expect the mighty swelling choral of triumph from the heavenly hosts. The harps and voices of the angels will be needed to give expression to the joy there shall be in heaven. And we know they are interested in our salvation, for otherwise they would experience no joy.

Because of their reverent and adoring worship of the Son, angels are interested in our salvation. The glory of Christ, the excellence of His name and better inheritance than theirs; the story of love's redeeming work done by the Son, awakens all the interest of their holy nature. Beside this, angels are interested because of their part in our redemption. It is only a very humble part—the office of servants to minister to the heirs of salvation. But like the faithful old servants of the homestead, the children of the household and their career are theirs, and angelic interest is awakened in our salvation because we are their Master's children. It is part of their ministry to add the joy of their welcome home to the saints as they enter the Father's house of many mansions.—LUTHER M. KUHNS.

A Senator on Churchgoing

Senator Beveridge, the rising young statesman from Indiana, writes with much force and even brilliancy in a recent article in the *Saturday Evening Post*, entitled "Facing the World at Fifty." He gives his estimate of churchgoing and cleanliness as factors in a successful life. The Senator says:

"Go to church. Use clean linen. Wear good and well fitting clothing. Take care of your shoes. Look after all the details of your personal grooming. In short, observe all the methods which human experience has devised to keep men from degenerating. There is an unalterable connection between physical and mental and moral. The old saying that 'cleanliness is next to Godliness' has beneath it all the philosophy of civilization. It is an easy process that produces tramps. A few days' growth of beard, the tolerance of certain personal habits of indolence—and your tramp begins, vaguely, but none the less surely, to appear. This is accomplished by a falling off in clear-cut thought and the cessation of definite and effective energy."

"Quench Not the Spirit"

Thomas Marshall, the eminent statesman of Kentucky, of a generation or more ago, was, in his early life, greatly moved by the power of God to become a Christian, and he debated the matter. It seemed to him that if he should become a Christian, he must become a minister of the Gospel, and this he was determined he would not do, as he was determined upon the law and political success. One night when he was in a prayer meeting, an earnest prayer was made, and he felt that if he remained until its conclusion he must yield. Determined that he would not, he seized his hat and rushed out of the room. Never after that did he have an impulse to become a Christian, but went on in a life in which he had some worldly success, but in which he destroyed himself in the course of dissapation. Almost the same thing is said of Aaron Burr, one of the brightest and worst men who have ever lived. He tells us that when he was about 19 years of age he saw that a decision must be made between the world and God, and he went into the country for a week to consider the matter. He then made a resolution never again to trouble himself about his soul's salvation, and from that time he threw himself recklessly into sin, sinking lower and lower in depravity and unrighteousness.—*Herald and Presbyter.*

Some people are afraid to give a word of encouragement to their pastor. They would rather run the risk of letting him die of depression of spirits than to incur the danger of inflating him by a possible compliment.—*Selected.*

A Magnificent Monument

To Protestantism

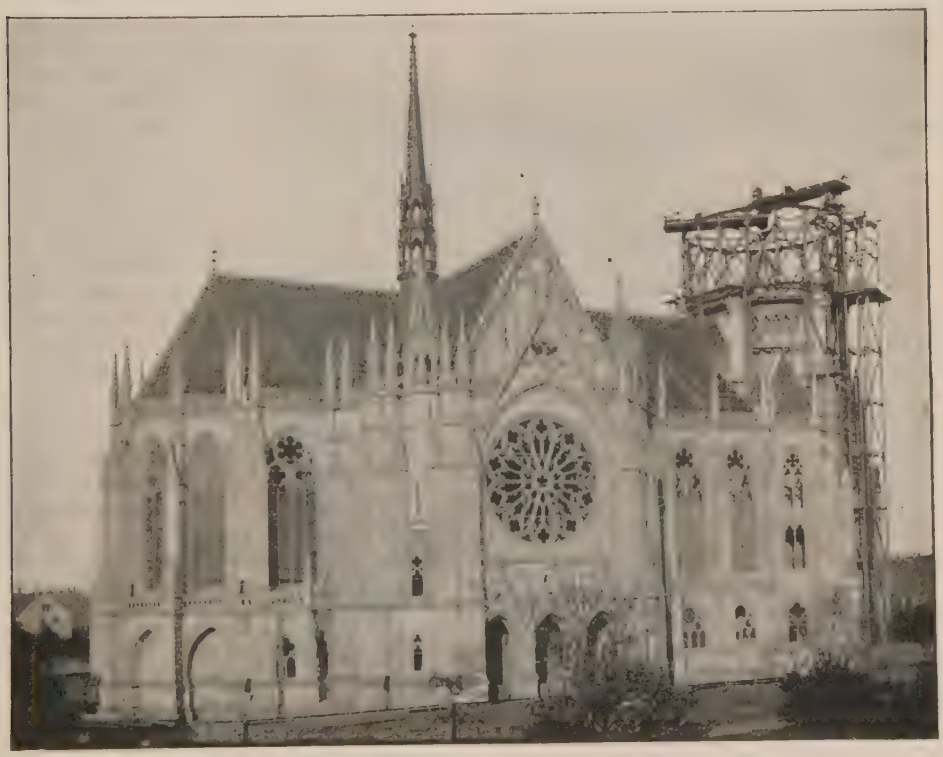
By the Hon. Charles A. Schieren

WHILE in Germany I visited the city of Speyer-on-Rhine, to see the new cathedral, which has been in process of building for so many years, but which is now nearing completion. So much has been said about it in our Church papers that naturally I was anxious to get a glimpse of it.

I was most agreeably surprised to find such a beautiful structure. The cathedral is a perfect gem, about as large as Trinity Church, New York, although the steeple will be higher, reaching when completed a hight of over 300 feet. Everything seems to have been done, both on the exterior and interior, to make the cathedral a worthy memorial to Protestantism.

The photograph which I herewith inclose was taken in honor of my visit, and gives a pretty good idea as to the present condition of the cathedral. The belfry tower had been started a few weeks before I arrived, which was June 20, and the committee expected to reach the hight of about 200 feet this fall. The immense bell, "Kaiserglocke," donated by Emperor Wilhelm II, was on the ground ready to be hoisted in position as soon as the belfry is finished. It has a fine, rich, deep tone, pleasing to the ear, and can be heard for miles in the country surrounding Speyer, and the villages in the neighborhood.

Professor Guemble, who is the originator and the energetic spirit in this stupendous enterprise, was highly pleased to receive a representative of the Lutheran Church of America. He gave me a most royal welcome and was untiring in his efforts to explain every detail of the splendid structure.



LUTHERAN CATHEDRAL AT SPIRES

The Professor was disappointed in not being able to finish the cathedral this year, but adverse circumstances presented themselves which stopped the work for a short period. Two of the benefactors of the cathedral died this year; one of them was our highly esteemed citizen, the late Henry Villard, who was a native of Speyer, and gave most liberally toward the cathedral. Mr. Villard also founded a Lutheran deaconess home (a grand monument to his memory), and a manual training school, "Gewerbe Schule," for young men, in his

native town. He certainly proved himself a worthy son of the city of his birth. Professor Guemble depended largely upon another liberal gift from him, but his sudden death cut it off. However, he was rejoiced to receive another subscription of ten thousand reichs-mark the day of my visit, which greatly encouraged him.

THE LEADING SPIRITS IN THE WORK.

The erection of this magnificent cathedral is another illustration of what one man can accomplish with a determined will and implicit confidence in the ultimate success of the work. Professor Guemble possesses a childlike faith in the Lord, and firmly believed that the Lord in due time would provide means to complete the work. Many discouragements presented themselves during these years of patient labor, but the professor stood steadfast; not for a moment did he waver or lose faith in the ultimate result. His health is not robust. May the Lord grant him health and strength, so that he may live to see this glorious cathedral completed and dedicated to the service of God! May it stand for centuries as a proud monument of the present generation for the commemoration of the most historic event in Protestantism!

Professor Guemble did not stand alone in this work; he had able and energetic assistants. One of them, Dr. Albert Beyschlag, whom we know, visited this country last year, and was successful in getting many people interested in the cause of the cathedral. Doctor Beyschlag, by his earnest appeals and courteous manner, made many friends, and obtained liberal contributions toward the cathedral. Notably he enlisted the Lutherans of this country in furnishing the statue of Luther for the center figure in the group of statues to be placed in the rotunda at the entrance to the cathedral. This group represents the six princes who made such vigorous protests in the historic meeting of the Diet called by Emperor Charles V in the year 1529, which is generally considered the birth of Protestantism.

CONTRIBUTIONS FROM ALL SIDES.

I cannot adequately describe the many interesting features and the gifts made to this exquisite structure; it must be seen to be thoroughly enjoyed and appreciated. Protestants from all over the world have made contributions toward this cathedral. The stained glass windows were all donated by ardent lovers of the Lutheran Church, and many are splendid works of art, principally illustrating the life of Christ; some commemorate historic events of the Reformation; all are beautiful and exceedingly interesting. I urged Professor Guemble to write a descriptive pamphlet or catalogue of all the articles donated and publish it. Many prominent American names are among the donors; the most prominent is J. Pierpont Morgan, who donated the richly carved solid oak pulpit, most artistically executed, and descriptive of a historic event of the Reformation.

All Protestantism may justly be proud of the near completion of this grand and inspiring cathedral. Evidently no expense has been spared; the best material and best workmanship have been employed to make it a lasting and enduring monument.

During my absence the subscriptions to the Luther statue have almost ceased, just at a time when they are most needed. Professor Guemble made a contract with Mr. H. Hahn, a well-known sculptor, of Munich, and I am called upon to make the first payment of five thousand reichs-mark (about $1,250). While we can meet this demand, another of like amount will soon be forthcoming, and it must be paid because we have guaranteed the contract. It is hoped that the interest in this movement will be revived and our liberal minded Lutheran friends throughout the Church at large will take up special collections in their churches or Sunday schools, or make a personal contribution.

Almost a thousand copies of that beautiful large photograph, entitled "Luther and His Family," are still on hand, and a copy of the same will be mailed gratis to every donor toward the Luther Statue Fund. All contributions should be addressed to Charles A. Schieren, 47 Ferry street, New York, and will be acknowledged in the Lutheran Church papers.

August 28, 1901.

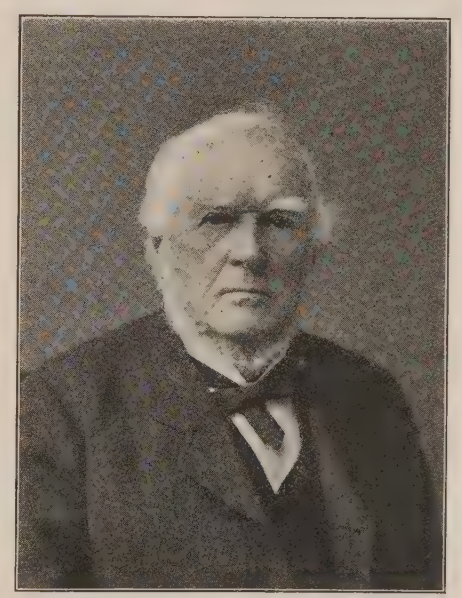
Signs of Life

Men carry unconscious signs of their life about them. Those that come from the forge, and those from the lime and mortar, and those from the humid soil, and those from dusty travel, bear signs of being workmen and of their work. One need not ask a merry face or a sad one whether it had come forth from joy or grief. Tears and laughter tell their own story. Should one come home with fruit, we say, "Thou art from the orchard;" if with hands full of wild flowers, "Thou art from the fields;" if ones' garment smell of mingled odors we say, "Thou hast walked in a garden." But how much more, if one hath seen God, hath had converse of hope and love, and hath walked in Heaven, should he carry in his eye, his words and his perfumed raiment the sacred tokens of divine intercourse!—HENRY WARD BEECHER.

John D. Lankenau

ON Friday, August 30, at five o'clock, John D. Lankenau, the founder of the Mary J. Drexel Home and the Philadelphia Mother House for Deaconesses, passed away at the age of 84. Just prior to his death, religious services were conducted at his bedside by Rev. Dr. Grahn in the presence of a number of sisters and friends.

In the death of this noble Lutheran philanthropist, the support and stay of these institutions has been removed, but their noble mission will be continued, as his will provides that $1,500,000 shall be equally divided between the two. It is reported that during his long and honorable connection with these two institutions he contributed to the hospital about $2,000,000, and to the Deaconness Home more than $25,000 per annum, while the grounds and building of the latter cost not far from $500,000. The funeral took place on Tuesday, September 3, the services being conducted by Professor Dr. A. Spaeth, assisted by Revs. Dr. G. C. Berkemeier of New York, and A. Helwege of Philadelphia.



JOHN D. LANKENAU

In THE REVIEW of May, 1897, we printed the following sketch of Mr. Lankenau and *résumé* of his connections with the institutions above mentioned:

John D. Lankenau was born in Bremen, Germany, March, 18, 1817, and came to this country in 1836, taking a position with the house of Wicht, Werner & Co. of Philadelphia, and becoming one of the partners in 1845, when the firm name was changed to Wicht & Lankenau. In 1846 he met for the first time Mr. F. M. Drexel, and through young Mr. Francis A. Drexel, a warm friendship was formed. In 1848 Mr. Lankenau married Mary Johanna, daughter of Mr. F. M. Drexel, their happy union lasting for 25 years. In 1863 Mr. Drexel died, and Mr. Lankenau became one of the executors; devoting his whole time to the administration of the estate, the firm of Wicht & Lankenau having gone out of existence at the beginning of the war.

Mr. Lankenau's connection with the German Hospital dates from this time. Old Mr. Drexel having been a chief patron and treasurer of the institution, which was established in 1850, it was natural that the eyes of the friends of the hospital turned to Mr. Lankenau as the successor of his father-in-law and the representative of the Drexel family. In January, 1869, he was elected president, and he has held this office without interruption until his death, honestly endeavoring, as he in his characteristic modesty expresses it, "to do his duty toward the institution and his fellow-citizens." The removal of the hospital from Twentieth and Norris streets to the present location could never have been carried out without his co-operation and assistance. The remarkable progress which the institution has made since then, the extension of its buildings, the alterations and additions, the complete reconstruction of the internal administration, especially by the introduction of the deaconesses, have all been essentially his work. He purchased, in addition to the original property on Girard and Corinthian avenues, the whole piece of ground as far as Twenty-second street, between Girard avenue and Poplar street. He built the new southern wing, which was dedicated on November 18, 1884; the new kitchen, boiler house, laundry, stable and deadhouse, all at his own expense; also the beautiful and substantial stone wall and iron fence which surround the whole property.

During a visit to Europe and the Holy Land in 1877 with his daughter, the idea of founding an Old Folks' Home was conceived. He had repeatedly told her how hard it had often been for him that respectable old people, on their dismissal from the hospital, had to be turned out into the world

without a place to lay their head. Thus it became a favorite idea of his daughter that on the grounds of the German Hospital an Old People's Home should be erected called the Mary J. Drexel Home, after her lamented mother. Almost daily this theme was the subject of their conversation, and father and daughter were as one heart and one soul on this topic. On November 10, 1878, they reached Philadelphia again by steamer "Illinois" from Liverpool. Exactly eight years afterward, November 11, 1886, the cornerstone of the Mary J. Drexel Home was laid. But she who had helped to plan it with such devotion and enthusiasm was no longer among the living. In 1882 the daughter, Elsie, died, and since then the aged father stood entirely alone, constantly engaged in providing shelter and nursing for the sick, the homeless and forsaken.

Doing a Little Better Than Waiting to Do Much

It is the doing of the little thing that accomplishes the great thing. The waiting to do the great thing is only the waiting; neither the great thing nor the little thing is done in that way. Old Doctor Johnson used to say: "He who waits to do a great deal of good at once will never do any. . . . To found a university may not be in our power, but we can give a cup of cold water in the name of Christ." Our real measure of ability and willingness is in our doing the little that we can do, and not the great deal that we would like to do.—*S. S. Times.*

The Safe Way

The pilot of a United States revenue cutter, when asked if he knew all the rocks along the coast where he sailed, made reply: "No; it is only necessary to know where there are no rocks."

"Sermons, lectures, and books abound, on the temptations which lie along the life course of the young man to eternity, and over the most dangerous ones are lifted the solemn notes of repeated warning. Yet, how much more frequently does the Word of God present and enforce, with all the urgency of motive that love can suggest, the very truth contained in the pilot's answer—the 'King's highway of holiness.'" —*Selected.*

General Council Meeting at Lima

The Pennsylvania Line (Pittsburg, Ft. Wayne & Chicago R. R.) is a direct route to the meeting of the General Council at Lima, Ohio, either from New York, Philadelphia, Pittsburg, Chicago or intermediate points.

Autumn Hopes

BY MALTBIE D. BABCOCK, D.D.

Blaze out in red, and glow, ye dying leaves,
And flaunt your flag before his eyes who grieves.
Stir the slow pulse of him who dreads the fall,
And warm the heart that fears a snowy pall.
No bitter wind, no cold enshrouding wraith,
Nor frosts nor storms, can daunt your cheerful faith.
Your flaming signals spring from hidden roots
That through the winter nurse their springtide shoots.—*Selected.*

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Have them all put in your S. S. Library.

For Special Terms on "Way of Salvation" for Luther Leagues, apply to the author, 1842 Reta Street, Chicago, Illinois.

Luther League Topics

Outlined and Reviewed by Rev. C. Armand Miller

18th Week after Trinity. October 6, 1901.

Seek Things That Are Above

(Col. 3 : 1-4)

Questions to be answered in brief papers. —What does it mean to be "risen with Christ?" What are the things that we are to seek? Where are we to set our affections? How can a life be "hid with Christ in God?" What is the promise for the life that has been "hid?"

Lessons for Our Own Lives: 1. *Our aims are the test of our condition.*—If we be risen with Christ, we will seek the things that are above. The new life impels to an upward reach. The lark will not be content to stay on the ground. Something in it yearns for the upper air and the pure hights, in the unclouded rays of the sun. While the insect is in its earlier state it will remain for weeks or months shut up in a cocoon, or, as a larva, it will be content to crawl, a loathsome worm, upon the ground, but after it is raised up to the beauty and the glory of its new life, winged and freed, it spurns the earth! The Christian has wings. If he who thinks himself a Christian grovels and seeks naught higher than the earth, he is self-deceived. To be risen with Christ means to love Christ, to be a Christ-seeker, and He is *above*, "seated on the right hand of God." What are you seeking? Where is your mind,—your affections, your thoughts, your plans, where are they? If not on things above, you have not the heavenly life begun in you, as yet, or, begun, you have suffered it to die out again. What are you seeking *first?*

2. *Your life is hid.*—The world does not see it nor rightly understand it,—no wonder it misjudges and sneers. Your fellow Christians cannot fully behold it, and may easily make mistakes. Much of your inner life is not comprehensible even to yourself. Yet if your life be truly a Christian life, it is hid with Christ in God. Its springs are secret. Its power lies not on the surface, its strength is in the submission of your own will to the Christ within you. For the true life in you is Christ (see vs. 4), and if He is unhindered you cannot lack strength or holiness. And though now the life be hid, when He shall be manifested ye, whose life He is, shall be manifested with Him in glory. Oh, for the upward trend, the heavenly aim, the Christward search, the hidden life, and then, at last (God speed the day!) the glory manifest!

19th Sunday after Trinity. October 13, 1901.

Christian Beneficence

(II Cor. 8: 11-12)

Questions to be answered in brief papers. —Why should we give? Who should give? How should we give? How much should we give? What would be the results of such giving?

Lessons for Our Own Lives: 1. *Christian liberality is a grace.*—It does not come naturally to men. It was the grace of God bestowed on the churches of Macedonia that caused riches of liberality to abound out of deep poverty. If you have learned to love to give, it is God's grace that has taught you, and you have gained one of the Christian's graces. Startling is the lack of this grace among the Christians of to-day! Scarcely is it recognized, by great multitudes, as a grace to be sought and obtained. Love, peace, goodness, consistent conduct, all these and many more good things are far more frequent than the grace of liberality. Of how many in this century, after all the generations of Christian history, can it be said, "according to their power, yea and beyond their power, they gave of their own accord?" Our Christian giving has not yet advanced, on the average, to near the standard of the ancient Jewish giving! The Christian stingier than the Jew is simply the fact as we compare present attainments with the universal standard of the twilight time of the Old Testament. Because we are not under law, we despise the obligations of gratitude, and use the privileges of our Christian freedom to deny God and indulge ourselves. Oh, for the grace of God, and for open hearts to receive it, in reference to this Christian virtue!

2. *Make the first fruits God's.*—Here is the greatest fault. The ordinary method is to have no method at all. If a cause makes an appeal to our emotions, we will give something—what we have left. That is no way to treat the cause of God. You do not leave the demands of your landlord to the last, and depend on anything you may have not cared to use, up to the last day of the month, to pay your rent. You lay aside as soon as you have it sums to meet regular and definite obligations. Do no less with Him who gives you all, and who has a claim upon all that you receive. Fix upon the proportion of your income that you can devote to His cause. "According to your power" assign

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32 page pamphlet, covering three months, can be supplied at rates given on page 26 by Luther League Review, Box 976, New York, N. Y.

to God His portion. And then, not forgetting that all is His, and using all for His glory, apply this special fund, sacredly set aside, and kept for Him, to meet the calls for support that the Church is continually bringing to your attention. Try it. He has given promises that you shall not lose by it. Trust Him. Honor Him with your substance. Begin now in the days of your youth, that the next generation may not be so derelict in this privilege as the past have been.

20th Sunday after Trinity. October 20, 1901.

Stablish Your Hearts

(James 5-7-11)

Questions to be answered in brief papers. —What is patience? How long will the need of patience continue? Why should we not murmur? What examples have the prophets given us? What of the final blessedness?

Lessons for Our Own Lives: 1. *The great consolation is the expectation of the Lord's coming.*—This whole lesson shows how the Apostles looked for and longed for the return of Jesus and the consummation of His Kingdom. To them it was the solvent of all problems, the cure of all pains. They did not identify or confuse this expectation with that of death. Death will not put a stop to the injustice of the wicked; will not answer the age-long questioning as to the prosperity of the ungodly and the sorrows of the righteous; will not bring about conditions that will remove occasion for murmuring; but the coming of the Lord, in His glory, will do all this, and will bring victory and blessedness in His train. To the fretful ones, anxious because the rich are grinding down the poor and there seems no relief, the Apostle says, Be patient; as the farmer waits for the rains, and is patient for the harvest, so wait in confidence for the Lord's harvest time. It will not hasten for your fretting, neither will it tarry. When the fullness of the times is come the Lord will return. Envy not the rich, but rather pity, as you learn how they will weep and howl who have not made for themselves heavenly friends with the mammon of unrighteousness. Have no trembling hearts, but fix them firmly on the hope and the certainty of the Lord's return. Are you tempted to murmur against each other? Do it not, lest ye be judged. The judge standeth at the door. Comfort to the troubled, warning against falling into sin,—both are found in the expectation of the coming of the Lord!

Is the looking for the Lord the comfort of our lives? Are we upheld in our trials, encouraged in our adversities, cheered in our conflicts by that glorious hope? If not, we are not of the Apostolic mind. If not, we are casting away an anchor sure and steadfast to those of the early days of Christianity. Let us lose nothing of all that the Lord has provided for our help. "The coming of the Lord is at hand."

21st Sunday after Trinity. October 27, 1901.

Reformation Day Antichrist

(II Thess. 2: 1-12)

Questions to be answered in brief papers. —What are the characteristics of Antichrist? With whom is Antichrist to be identified? What makes this subject appropriate to Reformation Day?

Lessons for Our Own Lives: 1. *We need to have a stronger realization of the tremendous power of the hostility to Christ* that is in the world.—It is not to be wondered at that there are periods when the enemy seems to have gotten the better of us. It is only the power that restraineth which holds back Antichrist, in the measure in which we now see it. A time is coming when that which restraineth will be taken away for a brief period, and when the Man of Sin will stand forth unveiled, the foe of Christ and of His people. And then,—the breath of the mouth of the Lord Jesus in the manifestation of His coming! We have no need to be discouraged if the powers of evil become much stronger than they are. When Antichrist shall be revealed the people of God will be none the less safe and sound; and, while we mourn the delusion of His followers, that day of his boldness will only mean that the Revelation of Jesus Christ as Lord of all is imminent.

2. *Let us beware of lawlessness!*—Antichrist is called the "lawless one." Bitter is our scorn and hatred of Anarchy, for its avowed purpose is to pull down and cast out all law, human and divine. We have seen its fruits and methods. Its spirit is of Antichrist. Let us remember that all contempt of law is of the same spirit. God's commandments are to be obeyed. Grace does not set us free in the sense of making us careless of God's will. The divinely constituted authority of State and Church is to be recognized and reverenced. Luther had no thought to set himself in revolt against rightly called authority, nor did he. When the Pope excommunicated him for setting forth God's authoritative Word, in its true meaning, the Pope became the "lawless one," and Luther stood the champion of God over against an antichrist. May God give us boldness and strength divine to stand in the great day, when, in His own season, Antichrist shall be revealed!

Publishers' Column

As the meetings of our respective Leagues and Societies will be resumed with more activity and enthusiasm after the rest of a summer's vacation, the question arises, "How can the best results be obtained?" The REVIEW aims to give full particulars in its League column of all the doings of Young People's Societies throughout the country. In this the members of your League will find many helpful suggestions. If the REVIEW does not reach as many as you think ought to get it, would not this be a good time to subscribe for a copy for every member of your League? The club rates are 10 copies, one year, $4; 50 copies, $17.50; 100 copies, $30.

* * *

The demand for the current quarter of the Luther League Topics has been very heavy, but there are some copies left for those who have neglected to order, or desire to begin their use with this new quarter. See prices on page 26. The new series of lessons for the new Church year, beginning December 1, as outlined in the last number under the heading, "A New Departure," ought to increase the users of the Topics many thousands. If your League is not using the Topics now is a good time to introduce them.

* * *

Badges are generally worn to indicate one's affiliation with an organization or order. Every organization nowadays has its particular emblem, but is there anything more fitting than a badge indicating one's affiliation with the Church of Christ? This the Luther League badge clearly and definitely symbolizes. It is without a doubt the most significant badge that is used today. It has a significance that marks the principles of the great Reformer, Dr. Martin Luther, and the Church that he founded. The badge has a meaning which was beautifully expressed by the editor of the *Epiphany Star*, and republished in the last number of the REVIEW. Every member of the Luther League and all members of the Lutheran Church should wear this badge. Prices from 25 cents to $1. See page 26.

Thou—Me!

BY REV. A. POHLMANN, M.D.

"What is that to thee? Follow thou me!" That was a sharp reprimand from Christ to His most aggressive apostle.

The missionary question is the largest and longest and hardest question with which the Christian Church has to deal. It is not a question of what she thinks about it. It is: What is she doing about it?

When the Master says "Go," we stop and say: "But what about this or that?" "I can't go." "I can't even send some one in my place." "I know so little about missions." "I do not know how to present them, or preach, or even pray about them." "There is so much indifference and opposition to them in my church, I don't like to press the point."

These and many other things are what men are answering in their hearts to Jesus, as He tarries among our gardens and in our churches. He listens patiently to every objection, every complaint, every excuse. He bears long with us while we tell Him of the obstacles in the way, of the lack of money, of the hard times and harder hearts. Then He stretches out His hand and takes ours. We feel the warm blood staining our own. The deep penetrating eye is fixed upon us. We quail under His gaze. Then comes the reprimand, the reproof, the heart cry from His lips: "What is all of this to thee? Follow thou Me!" Swift as a flash He leaves us while we search our minds. We awake from the brown study. He has put that reproof so sharply at us, and we feel that we do not want to be traitors. Quickly His words change their meaning: "Never mind what others think or do, you follow Me, and we will win the battle."

Strengthened by Conflict

The forces working in modern business life and modern social life appeared to the prophet (Ezek. 1: 15-20) like wheels with the ravenous forces in them. Do we see, as the prophet did in these forces the vision of a man coming up out of the ravenous forces, as the ultimate product of them, the product which they are intended to produce? The vision of a Man, whose moral muscles and fibers have been made strong by conflict, by struggle, by resistance, by endurance, sometimes by defeat? The vision of a Man, taught, trained, developed, lifted up into a purer and more human manhood, by pressures and reverses, by achievements and successes, whom discipline has fortified, whom temptation has purified, whom prosperity has not corrupted, whom adversity has not spoiled? The vision of a Man, coming up out of the conflict, the struggle, and the strife, with the marks of the conflict on Him, the scars, the wounds, the hurts, the physical distresses, the physical ravages and enfeeblements perhaps, with the Cross, yet a Man, a Man like Jesus Christ?—*Greer.*

Luther League Review

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LUTHER LEAGUE OF AMERICA

IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. Eilert,

WITH

W. C. STOEVER, PHILADELPHIA, PA. **S. G. WEISKOTTEN,** BROOKLYN, N. Y.

LUTHER M. KUHNS, OMAHA, NEB.

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Editorial

The terrible calamity that has befallen the nation in the shooting of our President, has called forth from a grieved people many expressions of sorrow. That any one in receiving the smile and proffered hand of our Executive should have been bold enough to use the opportunity for so cowardly an act is hardly imaginable, but we are reminded that Judas betrayed Jesus with a kiss, and are therefore doubly warned to beware of traitors.

Our sympathies are universal and the Luther League joins in offering prayers to God, if it be His will, that our President's life may be spared.

There is a lesson for our young people to be drawn from the nation's calamity—President McKinley was shot while in the service of his country. The assassin did not seek the life of William McKinley as a man, but as the chosen ruler of the people. This noble, spotless man devoted to the welfare of the people while in the service of his country, the victim of an assassin. His devotion to service, to duty, made him the mark for the tyrant. Ought not the noble example of our President inspire us to greater devotion, not only to our country, but to more consecrated service to God—the God whom he loves and in whom is all his trust?

In all departments of life we meet with discouragements. It is but natural that this should be so in League work. We are not to look upon it as a strange thing. Discouragements will surely meet us. How shall we meet them? Firstly, with the unwavering faith that it is God's work we are doing, and therefore it cannot and will not fail. Secondly, with fearless steadfastness of purpose to do our part to make the League's mission a success. Thirdly, with quiet determination to go forward, not hasty, restless, dissatisfied because we cannot do all we wish as soon as we wish, but with quiet, patient faithfulness doing our duty to the best of our ability and leaving the rest to God. Therein is often our greatest power. If we will keep these three things before us during the coming winter's work, we shall be surprised at the abiding results of the year's efforts.

Do not forget to pray for your Church and your League. Prayer is so powerful to call down great blessings upon our labors for the kingdom.

Why are we active in the Luther League? Why do we work for our League? What keeps us at the work? Is it because "the love of Christ constraineth us"? Is it for His glory that we are striving? Is He the Alpha and Omega, the source and the consummation of it all? Or, is self back of it all? If Christ be the source and the glory of our

work it shall abide. If self be its sum and substance it shall perish. In your League work is it Christ or self?

A thorough denominational training is a blessing. The pastor who gives his young people a thorough training in the principles of our Evangelical Lutheran Church, is doing a work which will tell in the future development of our Church in this country. Let us not be afraid to be thorough-going Lutherans, and emphasize our Lutheran doctrines, for if Protestantism is to be united it must be united on the principles and doctrines of the Augsburg Confession. No other union can ever be possible.

We often wonder why so many of the men of this country are unwilling to attend Church service. Some think it is not manly, some desire to spend the time in sleep, or in reading the Sunday newspaper, and various excuses are given for non-attendance. Recently an Editor in Kansas has had the boldness to express himself upon this subject in the following language, which our Leaguers might use in their invitations to those who are unwilling to give any portion of the Lord's Day to His service: "It cannot be denied that church services develop the best there is in man. Church attendance suggests cleanliness—in mind and body—a getting away from one's self and where the conditions have a tendency to reverse the machine, to take one's self out of one's self and to a degree direct the channels of brotherly kindness and charity; and we have often wondered why bright young men—well dressed and self-respecting young men—can loaf about the shops and street corners all Sunday morning while there are so many empty seats in the churches. The greatest force in the world to-day is the church, and the young man who loafs on the street Sunday, sneers at Christianity, reviles the churches, while neglecting or refusing to attend church services, shows a lack of something in his moral make-up. Church influences, Church teachings are uplifting; Church services, when not tedious, appeal to man's better nature, while they are often entertaining and instructive. No young man in the town can offer a good reason for not attending Church services at least once a Sunday; and when a young man bristles up at the mention of it he should be reminded that he is not half as brave as he thinks he is."

In these days when there is so much criticism of the Bible, and many are forgetting to read it, it is well to think of what the late President Grant wrote to the Editor of the *Sunday School Times* in July, 1876, in response to a request for a message from him to the children and youth of the United States to accompany a centennial number of that Sunday school weekly. It is in this language, valuable because coming from that source, and in words to be remembered continually: "My advice to Sunday schools, no matter what their denomination, is: Hold fast to the Bible as the sheet-anchor of your liberties; write its precepts in your hearts, and practice them in your lives. To the influence of this Book are we indebted for all the progress made in true civilization, and to this we must look as our guide in the future. 'Righteousness exalteth a nation; but sin is a reproach to any people.'"

Everywhere the mission field is opening. The time calls for those who with a larger outlook shall realize the claim of the work of the Church outside of their own particular congregation, and therefore work in and through their own congregation for the various causes which demand the attention and zeal of all Lutherans. The great growth of Lutheranism calls for a larger interest in home missions and educational efforts. Our Luther League members ought to be regular contributors to these causes. Our rising generation of young Lutherans should be in touch with all the movements and activities of the Lutheran Church in America.

Nothing overcomes passion more than silence.

The Junior Page

Address Communications to the Rev. C. Elvin Haupt, D.D., Lancaster City, Pa.

A Few Homely Illustrations

THIS is the part of the year when all nature is revealing its most complete abundance of bounty. Men are abroad everywhere. Outdoor life is the preference of the majority. The song sparrow, the katydid and the locust invite us to listen and the glistening sheen upon the waves, or the dewy leaves of oak, maple and chestnut boughs, as they nod and bow to each other in the morning wind and light, bid us stop and look as we pass.

I took a stroll this morning and found everything full of suggestions. The place is one of rare beauty, a mountain resort close to a little town with its mills and roads. Here nature's park, with its grand old trees, and there a factory, with its watercourses, turning wheels and tall chimneys!

Thinking that the many readers of our page would join me in spirit in my thought, I have ventured to jot a few things noted by the way.

We saw the open door of the omnibus and the driver beside it, urging all to enter and be taken to the "best hotel in town."

We came to the place where a double "Y" in the trolley track permitted the coming car to switch to right or left, or keep right on in its straightforward course.

We saw the watchful eye of the motorman glancing to the right and the left, to be sure that no one is neglected and that all is right.

We traveled over the broad river easily, because of the long bridge with its tall, strong piers and its stout trusses, mutually serving.

We found the clock in the tower faithfully at its work. Its honest old dials were not ashamed to look out before the world. They were trying to be true.

We saw the little hand car on the track; very good of its kind, but a terrible obstruction if left in the way of the coming train.

There stood at the door of the station the ready waiting passenger, with the unforgotten bundle and umbrella, looking down the track for the approaching train.

Out in the field, near the gate, lay the resting plow, its share gleaming in the light like polished silver, after its long furrows had been made.

Further on our way we saw the three quarrymen, one holding the drill and the others striking its ringing top.

Then we came to the dangerous passage and saw the signal to "run slowly" till peril was safely over.

Down the lane, amid the overhanging branches, peeped out that lowly symbol of America's greatness, the "little red schoolhouse," that, with the coming of September, will welcome the thousands of trooping boys and girls, the future citizens of this great land.

Half way down the face of a quarry lay an uprooted tree. It had given its place and its life, a sacrifice to "the demands of the times." The workers had taken away even the very ground upon which it grew.

We strolled, by a beautiful and romantic path, amid the tables of the picnic grove. Here were life in all its sweetness; the happy children, the snowy linen of the tables, the bounty of the repast, a moving picture, whose last scene was a smooth lake whose gliding boats took the passengers one by one to the quiet of the furthest shore.

What a suggestive walk that was! Nature and man! The way of life set before us in the open door of the Lord's House, inviting all to enter and be taken to the heavenly city.

How often the double "Y" of omission of the good on the one side and commission of the evil on the other is to be avoided, so that we press right on in the true path of life.

Conscience is the eye that surveys in the light of truth the course of duty that lies before us, and neglects not what is to be done.

Those are public benefactors whose lives are devoted to the accomplishing of some noble work, such as the bridging of a dangerous river. True heroism is self forgetful. The strong trusses and braces, with their firm piers, and girders, beams and bolts, are each and all needed in their places. So are we each called to fulfill our station in life and to be true as the town clock, the ideal of all that is honest and reliable.

Let us, like the humble hand car, be never in the way of public benefit, but useful even though our station be but lowly. O that we may be found ready and waiting when God's train shall call us to depart hence to our grand destiny! And may the character that we leave shine like the coulter of a resting plow after our work is done.

How often is faith necessary in the everyday affairs of life. If man shows trust to hold a drill and let men strike away, why

(Continued on page 26.)

Our Churches and Institutions

IN SOME OF THE LARGE CITIES

New York City

— Bishop Gez von Scheele of Visby, Sweden, who visited this country a few years ago, is again coming to America as the representative of King Oscar, and accompanied by his wife will visit different colleges and churches in this country, among them the meeting of the General Council at Lima, the bi-centennial at Yale, the thirty-fifth anniversary at Gustavus Adolphus, and the twentieth anniversary at Bethany College. A reception will be tendered to him on Saturday, October 5, in Gustavus Adolphus Swedish Lutheran Church, 151 East Twenty-second street, where addresses of welcome in different languages will be delivered. On Sunday evening, October 6, he will deliver an address at the young people's service to be held in the same church.

— On July 29, Rev. G. Bohm was installed as pastor of the new Tremont Mission of the Missouri Synod.

— Rev. John Boschen was ordained to the holy ministry on Aug. 17 with appropriate services in Immanuel Church, East Eighty-third street, the pastor, Rev. J. C. Renz, preaching the ordination sermon.

— Through the earnest efforts of the pastor, Rev. F. H. Knubel, the Lutheran Church of the Atonement, at 140th street and Edgecombe avenue, has $30,000 pledged toward the $40,000 required to complete their church edifice. It is expected that the remaining $10,000 will be subscribed before the fifth anniversary of the congregation, which occurs on December 8.

Philadelphia

— By the will of the late John D. Lankenau, whose demise is referred to on another page, upward of $1,500,000 is to be divided equally between the German Hospital of this city and the Mary J. Drexel Home. The estate is estimated to be worth a little more than $1,500,000. Paintings valued at $150,000 are bequeathed to the Drexel Institute, founded by Anthony J. Drexel, and about $50,000 is divided among surviving relatives.

— The sermon delivered by Rev. Charles L. Fry of St. Luke's Church is fully reported in the Philadelphia *Press* of September 2. In this he applied the Gospel lesson for the day to the widespread habit of novel reading. He said: "The parable of the good Samaritan finds a new interpretation so far as its victim of the thieves is concerned, in the spiritual havoc wrought by ruinous modern fiction. A striking allegory is in that verse (Luke x, 30)—'and he fell among thieves which stripped him of his raiment, and wounded him, and departed leaving him half dead.'" Rev. Fry's interest in pure, wholesome reading is well known to Luther Leaguers.

Jersey City

— The severe wind storm of Aug. 24 tore the roof off of the new St. Matthew's Church, Rev. J. Petersen, pastor.

— Christ Church has been thoroughly renovated during the summer. The congregation received $1,000 through the will of a member who died recently. The pastor is Rev. Rabbow.

Baltimore

— October 8 has been selected as the date for the opening and dedication of the new Mother House for Deaconesses of the General Synod at North Ave., Walbrook. This is an event of interest to the entire General Synod. The services will be interesting. A programme is being arranged for afternoon and evening. Efforts will be made to secure special rates on railroads.

Chicago

— A lot for church purposes has recently been secured by the Swedish congregation at Chicago Heights, Chicago. The congregation numbers only fifty-nine members, but they seem to be good quality, as they have raised and paid on the property the sum of $375. The congregation was organized only last January. A church is to be built as soon as possible and a collection will be lifted in all the congregations of the Illinois Conference, as per decision at the annual meeting held at La Porte, Ind., last winter. Rev. A. P. Martin is the pastor.

— Rev. W. L. Hunton, Ph.D., has taken charge of Holy Trinity Church, Chicago, and is now to be addressed at 5 Crilly Place.

Albany

— Rev. C. W. Heisler, D.D., has resigned the presidency of Susquehanna University, to accept a call to become pastor of the First English Lutheran Church of this city.

Syracuse

— The dedicatory services of Mt. Tabor Evangelical Lutheran Church, Rev. Fredolin E. Oberlander pastor, were held in the morning, afternoon and evening of August 21, under most favorable conditions. The attendances were large at all services. The music was of high order, the sermons and addresses excellent, the pledges cheerfully given and generously liberal.

Washington

— On July 28 Trinity German Lutheran congregation (Missouri), Rev. H. Schroeder pastor, celebrated its fiftieth anniversary.

MISCELLANY

— It is reported that Rev. H. W. Roth, D.D., has taken charge of the eleemosynary work of the late Rev. W. A. Passavant, Jr., and will look after its welfare until a successor can be elected. The institutions founded by the late Dr. Passavant and under the charge of his son for many years are valued at $160,000, and are without debt.

— Rev. Charles Rahn, who served the General Council's mission in Portland, Ore., for two years, is engaged in the work of organizing an English Lutheran congregation in the thriving city of Poughkeepsie. The field is a large and promising one.

— Rev. L. L. Smith, of Strasburg, Va., a member of the Executive Committee of the Luther League of America, has been ill for some weeks with typhoid fever, but it is confidently hoped that he will soon be able to resume his work. His pulpit has been regularly filled by pastors who are summering in Strasburg. Unfortunately while Rev. Smith is ill at home his wife is sick in Winchester, but she is no longer confined to her bed.

— The papers state that between 12,000 and 15,000 people attended the Lutheran reunion at Pen-Mar on July 25. The new tabernacle, seating about 3,000, was dedicated by Rev. Dr. Enders of York. Rev. Dr. Freas, president of the General Synod, had charge of the exercises. The exercises were elaborate and much enthusiasm was manifested at this Lutheran outpouring. Addresses were delivered by Dr. Enders, Dr. Freas, Dr. Bauslin, Dr. Ort, Rev. M. J. Kline, and Rev. John Aberly.

— Rev. Gustav Pensgen was installed on Au-

gust 25 as pastor of the new Lutheran Church at Pearl River, N. Y., by Rev. E. F. Moldenke, D.D., of New York City.

— The meeting of the General Council will be held in St. Paul's Church, Lima, Ohio, Rev. F. P. Bossart, pastor, October 10 to 16.

— The quarto-centenary celebration or silver jubilee of the ordination of Rev. F. W. E. Peschau, D.D., pastor St. Jacob's Evangelical Lutheran Church, Miamisburg, Ohio, will occur on September 15, 1901.

— Bethany College, Lindsburg, Kan., is preparing to celebrate its twentieth anniversary celebration November 10 to 12. It promises to be an unusually interesting event in the history of the college. The prospects for the coming academic year are very flattering. The attendance will in all probability be larger than ever before. They are praying, working and waiting for means in order to avail themselves of Dr. Pearson's offer. The offer is $25,000 for the endowment if an additional $75,000 is raised.

Heart Knowledge

A recluse, celibate French preacher, the famous Massilon, "was one day asked whence he derived the marvelous knowledge which he displayed of the passions, the weaknesses, the follies, the sins, of human nature. 'From my own heart,' was the reply." The source was sufficient; the answer was wise. One need never look beyond his own heart to that of his friend and his neighbor. Our own lives need to be reformed first of all. If we require a certain standard of life from others, we ought to be sure that we are requiring as much, and more, from ourselves. Be what you would have others be.—*Selected.*

Juniors

(Continued from page 24.)

may we not prove that we depend on Christ even though the blows that fall be heavy.

O, that we would "make haste slowly," by carefully moving amid the temptations of a world of sin and death!

Just as the black coal helps the white clay to become the brick, the tile and the porcelain, so the humble and faithful workers may assist the coming leaders in the ranks of life; and many a "little red schoolhouse" and lowly Sunday school and Junior League has aided the beginning of the great men of both Church and State.

Many a life is given for the welfare of others like the tree in the quarry. But God knows. They rest from their labors, but their works are remembered by Him.

Numerous, indeed, are the blessings which surround our daily bread and overarch the pathway of our lives!

At last comes the embarking upon the placid waters of death to land upon "the upper shore" of absolute protection and peace, in the presence of the Lord, our Righteousness.

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SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

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Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

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IMPORTANT

In order that the Statistical Secretary of the Luther League of America may have a complete list of every society connected with the National organization, the President and Corresponding Secretary of every local organization and of every Central or District organization are requested to send names and addresses of their officers to him at once and proper blanks will be forwarded for additional information. Address Charles K. Hunton, 45 So. Grant Avenue, Columbus, Ohio.

NEW YORK STATE

New York City

— On Monday evening, September 16, the Luther League of New York City will hold its first fall meeting in Bethany Church, Teasdale Place, near Third avenue, between 163d and 164th streets. Arrangements will be made for the annual Luther Day Rally, which takes place this year on Sunday, November 10 at 4 p. m., in St. Paul's Church, West 123d street, near Seventh avenue.

— Meetings are being resumed by all the Leagues in this city, and by the time this number reaches our readers the general activity in the young people's work of our churches will have begun. May this be a season of earnest work for the Master.

— The Young People's Society of Gustavus Adolphus Church is making good progress in all departments of its work in the church. The

society recently introduced the Luther League Hymnal in its meetings. Mr. Charles O. Wilson is the new president of the society.

Brooklyn Central

— The Brooklyn District League will resume its meetings on September 16, when the delegates of the various Church Leagues will meet at Holy Trinity Church, Cumberland street near Lafayette. It is expected that Mr. E. F. Eilert, editor of THE LUTHER LEAGUE REVIEW, will be present and speak to the delegates.

PENNSYLVANIA

Philadelphia

— The Philadelphia Central Luther League will hold a two-session convention on Tuesday, September 24 in Bethlehem Church, Ridge avenue and Diamond street, Rev. George C. Loos, pastor. A cordial welcome is extended to all visitors.

Northeastern Pennsylvania Central

— The ninth annual convention of the Luther League of Northwestern Pennsylvania and Eastern Ohio was held at Butler, Pa., July 9-11. The cordial reception extended the delegates, the elaborate decorations of the beautiful church and the hospitable entertainment of the visitors were marked features of the convention. The convention opened Tuesday evening with the Vespers. Then followed a well-worded and thoughtful address of welcome by John R. Henninger, Esq., of Butler, Pa. The response was made by the president of the League, Rev. I. O. Baker, of Erie, Pa. The topic of Rev. Baker's address was "Looking Backward." He dwelt upon the fact that at Butler the Central League had been organized. He outlined the most salient features in the League's past achievements and dwelt upon some of the noted events of the century in which the League had been organized. After the Matins Wednesday morning, Mr. Aaron Reiber, Esq., of Butler, Pa., was chosen president of the League, and the work of the convention began. The papers read and the discussions which followed were spirited, interesting and edifying. The topics were practical and well handled. Some of them were: "Why All Young People Should be Connected with the League," "How Should the Membership of the Local Leaguers be Increased?" "Do Conventions Pay?" On Wednesday evening an address was delivered by Rev. J. C. Kunzmann, D.D., of Greensburg, Pa., on the subject "The New Century and the League's Opportunity." It was an inspiring address charged with thought and suggestions. It was delivered in the lecturer's usual clear, ringing and fiery manner. It left no Luther Leaguer in doubt as to his opportunity in this new century. The Thursday morning session opened with a song service conducted by Rev. J. L. Miller, of Youngstown, Ohio. The hymns selected and the singing of them were especially edifying. The carefully prepared address which followed, giving a brief history of some of our most popular hymns and their authors, was listened to with rapt attention. The two papers which were read Thursday morning on the topics "The Young Luther Leaguer and Higher Education" and "Difficulties in the Way," were gems of literary composition. At one of the business sessions the League voted $25 toward our Porto Rico work. After adjournment the delegates and visitors were entertained by the local Luther League at Butler's popular summer resort, Almeda Park. The convention was one of the most successful and pleasant in the history of the League.

OHIO

— The Luther League of St. Luke's Lutheran Church, Mansfield, Ohio, the Rev. Oliver D. Baltzly, Ph.D., pastor, has provided the funds for furnishing a room in the new Hamma Divinity Hall, at Springfield, Ohio. The reading circle of the League has completed the first Luther League Reading Course, and will purchase the books of the Second Course for reading during this winter. The Circle consists of thirty-five of the League members, and is conducted by the pastor.

— The Luther League of St. Paul's Evangelical Lutheran Church, Rev. Luther J. Smith, pastor, Roseville, Ohio, presented the congregation with a beautiful brass cross for the altar. The gift is appreciated by all of the members.

Zanesville District League

— The first convention of the Luther League of the Zanesville District met on the morning of August 1, in St. Paul's Church, Rev. Luther J. Smith, pastor, Roseville, Ohio. The first session was opened with the Matins, conducted by the pastor. Rev. Smith, chairman of the Committee on Arrangements, reported thirty-six delegates, representing eight societies, present and was elected temporary chairman of the convention. The address of welcome by Erle F. Earhart, president of the Roseville League, was highly appreciated by all and was complimented as "a perfect gem of literary composition." Responses most flattering and encouraging to pastor and people were made by Revs. Kohler, Dr. Peschau and Prof. Geo. S. Murphy. A constitution modeled after the constitution of the Luther League of Ohio was adopted. The following officers were elected—viz.: Pres., Erle F. Earhart, Roseville; Sec., Miss Nellie Deitrick, Stovertown; Rec. Sec., Miss Eva Axline, Fultonham; Treas., Charles Bluthart, Zanesville. The papers of the afternoon were excellent and practical. "What Benefit is the League to Its

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Members?" "How Can the Social Interests of the League Best be Promoted?" "How May the Devotional Spirit of the League Best be Developed?" "How Can the League Members Best Assist Their Pastor?" "What Aid Can the League Render to the Church?" The oration on "The Future Possibilities of the League," by Ray Richards, class '01, Gettysburg College, was well prepared and delivered in a clear and taking manner. The discussions were free, animated and practical. Every one seemed to present thoughtful suggestions. The address of Rev. Geo. S. Murphy, Professor of Greek of Wittenberg College, was listened to with rapt attention. It was a strong, eloquent and inspiring plea for higher education. The Vespers were conducted by Rev. N. N. Harter of Adamsville. The lecture on "Protestantism's Power," by Rev. F. W. E. Peschau, D.D., president of the Luther League of Ohio, delivered in his free, clear, pleasing, mighty, eloquent style, was indeed grand. Rev. F. Richards, D.D., of Zanesville, spoke the closing words. He extended the thanks of the convention to the kind people of Roseville, and their excellent pastor for the friendly greeting and generous entertainmnt. He also invited the League to hold its next convention in Zanesville. The convention was a great success. The friendly welcome extended the delegates, the elaborate decorations of the beautiful church, the inspiring music, the excellent papers, the interesting discussions, the eloquent addresses, the neat satin programmes and the hospitable entertainment of the visitors were marked features of the convention. All returned to their respective homes, delightfully entertained and highly encouraged.

ILLINOIS

Chicago

— On August 4 the election of officers of the Luther League of St. Matthew's Church resulted in the unanimous re-election of Mr. Clarence Hearley, pres.; Miss Clara Hanke, vice-pres.; Miss Edwina Klee, sec., and Miss Sophia Weigel, treas. Rev. George P. Kabele is the pastor.

INDIANA

— The Luther League of St. Peter's Church, Camden, Ind., invited all the members and friends of the church to a picnic in commemoration of the fifty-fifth anniversary of the church, Thursday, August 22. After a bounteous dinner a short programme was rendered. A history of the church was prepared and read by Mr. Will R. Sieber, which was followed by an address by the pastor, Rev. H. C. Stuckenberg on "The Future of the Church." Mr. J. S. Plank and Mr. Philip Ray spoke of the early history, difficulties and successes of the church. There were twenty-four charter members, four of whom are living. Mr. Jesse Thomas was the only one of the first members present. He is the father of three preachers and grandfather of another. At the time of the organization of the church Rev. S. McReynolds was pastor. The young people were organized into a Y. P. S. C. E. during the pastorate of Rev. F. L. Sigmund, prayer meetings by the young people having been begun during the pastorate of Rev. Kieffer, and was changed to a Luther League during Rev. Grenoble's ministry. Six other churches have emanated from St. Peter's congregation. In 1857 there were 127 members; to-day there is an enrollment of about 200. The first church edifice was erected in 1848, the present one in 1873, which is a neat church, valued at about $8,000. The membership is composed of the best families and business men of the community, and has a bright future.

MAINE

— A prosperous Luther League of forty-three members exists in our Church at Portland, of which Rev. William Williams is the pastor. The League is contemplating the calling of a State convention in their church this fall of all Lutheran young people's societies in Maine.

New York Central Changes

Improvements, which it is said will represent an expenditure of more than $3,000,000, have been undertaken by the New York Central & Hudson River Railroad Company on property along the west side of North River. Contracts have already been let for more piers, marine repair shops and a new ferry house and slip at Weehawken, N. J., and these projects will be completed within two years.

This move by the road is taken to mean that a determined effort is to be made by New York Central railroad interests to preserve the position of the city in which their terminals are situated as the greatest shipping port in this country. It is the result, it is said, of recent efforts by Baltimore, Buffalo, Newport News and Norfolk to compete in and possibly control the foreign shipments of this country on the Atlantic coast.

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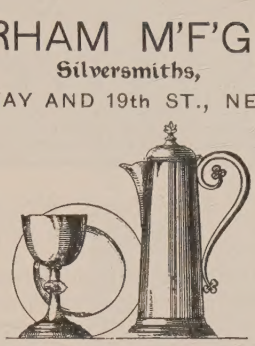

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Book Notes

THE PROTESTANT CHURCH IN GERMANY. A General Survey. By Prof. G. H. Schodde, Ph.D. Pp. 112. 40 cents. Lutheran Publication Society, Philadelphia.

The Lutheran Hand-Book Series has in this little volume a notable addition to its already excellent reputation. It is an especially welcome book here in America, because of the constant discussion as to the religious conditions in Germany, and because of the strange practice of some American Christians in conducting foreign mission work in that land. The impress of truth is upon all its statements, so that many mooted questions will by its pages be finally answered. It will open the eyes of many, and perhaps suggest principles and methods to our rather Pharisaical American Christianity. The author possesses the historian's eye and brain, as is evidenced, *e. g.*, by his presentation of the causes of backwardness in German Protestantism's foreign mission work. He surprises the reader by the evidences that Germany has no desire whatever for a dissolved Church and State; that Roman Catholicism there has taken the position of a weak imitator of Protestantism; that the vaunted radical theology in the universities has so little practical power. He shames us by the proof of the large percentage of men among the real attendants and communicants at the churches; and by the showing of the marvelous and all-helpful inner mission work. The reviewer, although personally acquainted with German conditions, saw no statement of fact that needed correction. It might be suggested, however, that the style of writing has in places taken a Germanic character; the sentence of 95 words at the bottom of page 80, for example, is unnecessarily involved.

THE HOLY BIBLE. Containing the Old and New Testaments, Translated out of the Original Tongues, Being the version set forth A. D. 1611, compared with the most ancient authorities and revised, A. D. 1881-1885. Newly edited by the American Revision Committee, A. D. 1901. Standard Edition, pp. 970, 295. New York: Thomas Nelson & Sons.

At last we have the Revised Version of the English Bible, with the preferences of the American revisers inserted in the text and those of the English committee placed in the Appendix. In 1885, when the Revision was published, England held the right for fourteen years to issue it in the reverse way. The American committee has given them the full time and more, but now exercises its right and has incorporated all the changes; in addition, further corrections suggested by more recent scholarship have been included, an amended series of parallel references have been inserted in a middle column, and a running statement of the several contents of each page has been placed across the top. The paragraphing has also been rearranged. Many of these changes are experimental and provisional. It is true, also, that we cannot yet count ourselves as possessing the final English version of the Bible; particularly in the Old Testament will the near future doubtless order a re-examination of the Hebrew original text and thus of the translation. It is further true that the large number of changes in this edition from that of 1885 are principally such as do not much concern the general reader of the Word. It is nevertheless true, as the editors state, that the present publication is "especially serviceable to the students of the Word;" they at least will all want it.

The appearance of the pages, printed in long primer type, is beautiful; 12 fine maps with an index are added. For the present the edition is only in one size, 8¾ x 6¾. The prices, determined by the style of binding, are $1.50, $2.50, $3.00, $3.75, $4.50, $7.00, $9.00.

The active editors are warmly to be congratulated on the completion of a most painstaking, laborious and useful work. An infinite amount of careful labor has been put upon it, and no other translation can hold as good authority for the present.

Reduced Rates to San Francisco

On account of the Triennial Convention of the Protestant Episcopal Church, to be held at San Francisco beginning October 2, the Pennsylvania Railroad Company will sell round-trip tickets to San Francisco from all points on its line at greatly reduced rates.

Tickets will be sold September 18 to 25, inclusive, and will be good to return to leave San Francisco not earlier than October 3, and only on date of execution by Joint Agent, to whom a fee of fifty cents must be paid, and passengers must reach original starting point by November 15, 1901.

The Pennsylvania Railroad Company will also run a Personally-Conducted Tour to the Pacific Coast on this occasion by special train, starting September 23 and returning October 22. Round-trip rate, $185.

For further information apply to ticket agents, or address Geo. W. Boyd, Assistant General Passenger Agent, Philadelphia.